UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Senator Borah and the Outlawry of War

Borah Takes the Lead

By JOHN HAYNES HOLMES

Luxury

By JESSE H. HOLMES

At the Capital of Germany

By SYDNEY STRONG

Echoes

By ZONA GALE

VOLUME XC NUMBER 23

Chicago, February 22, 1923

PUBLISHED WEEKLY

UNITY

(Established 1878)

Subscription, $3.00 per Annum

A Journal of the Religion of Democracy

JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

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Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

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PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

FRANCES L. ROBERTS, 65 Washington St., Chicago, - Business Agent.
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UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Boulevard, Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XC THURSDAY, FEBRUARY 22, 1923 NUMBER 23

Senator Borah and the Outlawry of War

Resolution to Outlaw War Presented to the United States Senate by William E. Borah, February 14, 1923

Whereas, War is the greatest existing menace to society and has become so expensive and destructive that it not only causes the stupendous burdens of taxation now afflicting our people but threatens to engulf and destroy civilization; and

Whereas, Civilization has been marked in its upward trend out of barbarism into its present condition by the development of law and courts to supplant methods of violence and force; and

Whereas, The genius of civilization has discovered but two methods of compelling the settlement of human disputes, namely, law and war, and therefore in any plan for the compulsory settlement of international controversies we must choose between war on the one hand and the process of law on the other; and

Whereas, War between nations has always been and still is a lawful institution; so that any nation may, with or without cause, declare war against any other nation and be strictly within its legal rights; and

Whereas, Revolutionary wars, or wars of liberation, are illegal and criminal, to-wit, high treason, whereas under existing international law wars of aggression between nations are perfectly lawful; and

Whereas, The overwhelming moral sentiment of civilized people everywhere is against the cruel and destructive institution of war; and

Whereas, All alliances, leagues or plans which rely upon force as the ultimate power for the enforcement of peace carry the seeds either of their own destruction or of military dominancy to the utter subversion of liberty and justice; and

Whereas, We must recognize the fact that resolutions, or treaties, outlawing certain methods of killing will not be effective so long as war itself remains lawful, and that in international relations we must have not rules and regulations of war but organic laws against war; and

Whereas, In our Constitutional Convention of 1787 it was successfully contended by Madison and Hamilton that the use of force when applied to people collectively—that is, to States or Nations, was unsound in principle and would be tantamount to a declaration of war; and

Whereas, We have in our Federal Supreme Court a practical and effective model for a real international court, as it has specific jurisdiction to hear and decide controversies between our sovereign States; and

Whereas, Our Supreme Court has exercised this jurisdiction without resort to force for 135 years, during which time scores of controversies have been judicially and peaceably settled that might otherwise have led to war between the States, and thus furnishes a practical exemplar for the compulsory and pacific settlement of international controversies; and

Whereas, An international arrangement of such judicial character would not shackle the independence or impair the sovereignty of any nation: Now, therefore, be it

RESOLVED, That it is the view of the Senate of the United States that war between nations should be outlawed as an institution or means for the settlement of international controversies by making it a public crime under the law of nations, and that every nation should be encouraged by solemn agreement or treaty to bind itself to indict and punish its own international war breeders or instigators and war profiteers under powers similar to those conferred upon our Congress under Article I., Section 8, of our Federal Constitution, which clothes the Congress with the power to define and punish offenses against the law of nations; and be it further

RESOLVED, That a code of international law of peace, based upon equality and justice between nations, amplified and expanded and adapted and brought down to date, should be created and adopted;

That a judicial substitute for war should be created (or, if existing in part, adapted and adjusted) in the form or nature of an international court, modeled on our Federal Supreme Court in its jurisdiction over controversies between our sovereign States, such court to possess affirmative jurisdiction to hear and decide all purely international controversies as defined by the code, or arising under treaties, and to have the same power for the enforcement of its decrees as our Federal Supreme Court, namely, the respect of all enlightened nations for judgments, resting upon open and fair investigation and impartial decisions and the compelling power of enlightened public opinion.

Borah Takes the Lead

No paper in this country, daily, weekly, or monthly, can have quite so much interest in Senator Borah's resolution calling for "the abolition of war," introduced into the United States Senate on Wednesday, February 14, as UNITY. The program, of which this resolution is the official formulation, was first published in this country in our columns, in an article by Mr. S. O. Levinson, entitled "Outlawry of War" (see UNITY, December 29, 1921, page 249). In this same issue (see page 247), we published an editorial, interpreting and supporting the program, under the heading, "A New Way to Abolish War." A few months later, in the issue of UNITY for February 2, 1922 (see page 325), we published a lengthy article by Mr. Holmes, entitled "Are We Solving the War Problem?" which gave a detailed analysis of Mr. Levinson's proposals, and endorsed them as embodying a plan "superior to any other program of international organization" and representing "statesmanship of the highest order." Is it not natural, in view of these facts, that UNITY should feel particular interest and pride in the presentation to the Senate, for action by the government by the one

outstanding leader of public opinion on international questions in America today, of a program which has been its own from the beginning?

We venture to reprint the editorial, "A New Way to Abolish War," printed in these columns, as we have said, on December 29, 1921, as follows:

UNITY publishes this week one of the most important articles which has ever appeared in its columns. We refer to the "Outlawry of War," by Mr. S. O. Levinson, to which we invite the most earnest attention of our readers.

The new and creative idea in Mr. Levinson's argument is to be found in his suggestion that war cannot be abolished by the method of seeking to abolish its causes. These causes, of course, must ultimately be removed before the problem of war can finally and forever be settled. But this is a thing which cannot be done all at once, nor even perhaps through centuries. The causes of war are deep-rooted not only in our political arrangements and economic systems, but in those very elements of human nature which are so fundamental as to seem, from any particular moment of time, to be ineradicable. If we cannot get rid of war, or at least of the practical evils of war, until these causes have finally been removed, we must live with this abomination for an indefinite period. But this is just the thing which, in this period of history at least, is no longer possible! War has suddenly become so destructive that civilization can no longer keep house with it in the same world. A crisis is at hand which demands that either war or civilization shall go.

It is in the meeting of this terrible dilemma that Mr. Levinson offers so impressive and fruitful a suggestion. He points out that war exists pragmatically as a means of settling disputes between nations, and persists in spite of all its destructive horrors, because it is the only existing means of settling such disputes. As such it is formally recognized by international law, and thus established as a perfectly proper and legal institution for the serving of this end. Nations now have a right to go to war, just as litigants in the United States have a right to go to the Supreme Court, as the last appeal for the determination of a disputed issue. What we have got to do, says Mr. Levinson, if we would abolish war at once, is to provide a substitute which will enable us to handle this phenomenon of antagonism and conflict which must persist so long at least as what we now call the causes of war persist. In other words, he urges that we abolish war by formal enactment, and substitute therefor a legal process by the consent and agreement of nations.

The perfect analogy of his proposal is to be found in the history of the abolition of the institution of duelling. Mr. Levinson points out with great cogency that when duelling came to be recognized as a nuisance which must be done away with for the sake of peace and order in the community, nobody took up the problem from the standpoint of the causes of duelling! These causes, like the causes of war, were deep-rooted in the weaknesses and follies of human nature, and if we had waited to abolish these causes before doing anything about duelling, this insane and destructive practice of "fighting it out" between individuals would be with us still. As it was, men ignored the causes for the time being, and made up their minds that, even while these causes were still operating, they would do away with duelling by digging a new channel, so to speak, into which the combative instincts of man could flow and thus escape. Duelling, as we now know, was practically done away with in a night—first, by writing it into the law as a crime; and, secondly, by providing a new, more sensible, less wasteful, and most just method of settling those disputes of fact and honor which took men to the duelling grounds. We still have fights today, but duelling as an institution has disappeared in favor of the institution of law and court procedure.

It is this method which Mr. Levinson would now follow in handling the problem of war. He would have the nations unite in the simple business (1) of writing and adopting an international code of law; (2) of writing into this code the declaration that war is a crime to be punished by the law of nations; (3) of establishing a court for the interpretation and enforcement of international law; (4) of sustaining this court as the United States Supreme Court is sustained, not by force of arms but by the normal sanction of public opinion. It should be carefully noted that this program bears no comparison of any kind with the program of The Hague Conferences of Peace, with which it is so easy to compare it superficially. The Hague Conferences never provided for any codification of international law, and thus left the world where it is today—in a state of chaos. The Hague Conferences never outlawed war, but on the contrary, strengthened and sanctified its legality by providing for specified conditions under which it should be waged. The Hague Conferences never established any international court, but only a board of arbitration which is a very different and in itself infinitely ridiculous thing. Lastly, The Hague Conferences never at any time placed any reliance on moral sanctions, but always accepted force as the final resort of international relationships. Mr. Levinson has worked out a new course of action, as different from The Hague Conferences on the one hand, as from Leagues of Nations, Disarmament Conferences and treaties of alliances on the other. His proposal is strong in the sense that it begins at just the point where the nations in their own domestic experience have solved their internal difficulties, and asks that international problems be handled by a simple extension into the general field of what already has been triumphantly established in the local field.

Two things commend this program to our acceptance. The first is this—that, without abandoning what must be the fundamental fight for the removal of the political, economic and psychological causes of war, Mr. Levinson provides a program calculated to remove at once the immediate and repeated incidence of war and thus to enable the world to survive the practical crisis which which now confronts it. The second is this—that Mr. Levinson bases his program upon a moral interpretation of the universe. His ultimate confidence is not in arms but in the spirit. As an attempt to work out the non-resistant idea in the field of law, this argument appeals at once to our reason and imagination. We rejoice to announce that an organization has been formed for the presentation of this program to the citizenship of America. UNITY is happy to have this share in helping on its work.

Before this editorial is printed Senator Borah will probably have addressed the Senate in support of his resolution. We anticipate that this will be one of the epoch-making orations of our time, and that it will unquestionably lift William E. Borah to an eminence of international influence and fame such as no man has gained since the high point in Woodrow Wilson's peace efforts in 1918. This great program may not win favor all at once. It will be misunderstood, derided, denounced. But it is the one feasible plan for world-organization and world-peace which the discussions of recent years have produced, and the one method of reform by which the world will be saved if it is saved at all.

"Watch Borah," we said in an editorial note some time ago. "Watch Borah," we say again. He has taken the lead where others are sure to follow.

JOHN HAYNES HOLMES.

CABLEGRAM IN RESPONSE TO SENATOR BORAH'S RESOLUTION

Within twenty-four hours after offering Resolution, Senator Borah received the following cablegram from a group of English Members of Parliament:

WESTERN UNION

CABLE

Received at 193CO VT 85 Cable

London Feb. 14 1923

Senator Borah 2038

Washington

Desire to express admiration on your stand for international morality. Opinion widely held here favour no-

committal union between British American people to ensure complete break of policy of past four years embodied in Versailles treaty and to call new international conference to revise peace treaties and for disarmament on basis of all-inclusive and democratically constituted league of nations for abolition of war. What in your view chief obstacles such joint effort and how can they be overcome?

Morel M.P. Dundee, Trevelyan M.P. Newcastle, Ponsonby M.P. Sheffield, Lees Smith M.P. Keighley.

540P

Senator Borah's Peroration Against War, December 27, 1922

"Mr. President, this situation is far more serious than it seems to be conceded in this debate. Each day the trouble seems to deepen and the menace seems to come nearer and nearer. What may it all mean? It is not many weeks since we celebrated the fourth anniversary of the signing of the armistice—in some respects the most important event since the beginning of the Christian era. I thought I saw in the last celebration a lack of fervor. There was an atmosphere of jaded formality, if not of doubt and anxiety. There seemed to be an unexpressed feeling that the whole thing was untrue, in that there was nothing to celebrate. At the very time of the celebration the war clouds lowered upon the Near East. The formal phrases of the celebration were lost in the accustomed patois of premiers and diplomats speaking in almost indifferent terms of another great conflict. A tremor of dread shot with searching swiftness from corner to corner of a wounded, broken, and almost bankrupt world. The situation is only a little more hopeful now. Indeed, at no time during the last four years have the people of the world been free from the tormenting apprehension of another frightful sacrifice. The whole human family, scarred and tortured, prays for peace; and yet there is no peace. When shall we cease to live in this atmosphere of war? When shall we escape from the spell of war? When shall we loosen the grip of the monster? This is the most stupendous problem in the world today. Beside this question all other questions are subsidiary and incidental. Without a solution, and a favorable solution, of this riddle, human progress becomes a misfortune, the inventions of the human mind a curse, and civilization, so called, an alluring trap into which men and women are ensnared to a death of unspeakable torture."

Is conviction inconsistent with tolerance? "Beware of being too sure," a woman said to us one day; "it was being 'too sure' that brought us the Inquisition." But was it? If a person is sure of his faith, convinced of the reality of some great principle of right and wrong, does this necessarily mean that he must undertake to silence or destroy those who disagree with him? It *has* often meant this, as the records of history abundantly attest. But is it not one of the spiritual triumphs of our time that it may mean this no longer? We have our convictions. We strive to state them with all the power that we can muster, while always testing them with such new facts and fresh experience as becomes available from time to time. We have never found any lack of people to disagree with us; and the disagreement has not seldom been sharp and bitter. But so far as we know, we have never desired to suppress our antagonists, have never closed to them any avenues of expression that chanced to be in our control, and, if we had had wider control, would not have used it for inquisitorial purposes. Our only conscious passion has been to give our opponent every chance to say his say, provided he lets us have our say as well. For there must be reciprocity in this business if there is to be any justice! The trouble is, many persons believe that, since intensity of conviction has often meant intolerance in the past, it must necessarily mean intolerance today. Wherefore, in deadly fear of being accused of intolerance, they proceed to banish every conviction, and become mere wishy-washy good-for-nothings. For ourselves, we believe in convictions, in believing something, in fighting for something dearer than life itself. If this means that we must be charged with intolerance, we shall not complain, for we know in our heart that our one supreme conviction is that of the right of every man to speak the truth as he sees it. Voltaire had the correct idea when he wrote to Helvetius, "I wholly disapprove of what you say, and will defend to the death your right to say it."

What is this old world coming to? Some of the men in England who are near to the scene of crisis, and whose judgments we have learned to trust on many matters, think they know the answer to this question, and this answer is not exactly what is called encouraging. Here is Graham Wallas, for example, stating that "the material world is falling in ruins," like the Roman Empire fifteen hundred years ago. "Right across the Eurasian continent," he says, "from the Atlantic to the Pacific, the old system has fallen, and the danger we have to face is greater and more intense than the danger with which the world was confronted at the fall of ancient civilization." Mr. and Mrs. Sidney Webb, in their new book, "The Decay of Capitalist Civilization," conclude their survey of post-war Europe with the words, "Capitalism will die by violence, and civilization will perish with it from exhaustion." H. G. Wells, in a review of the Webb

book in the London *Daily Herald,* says, "I now realize the stupendous instability of the Western world. The system is breaking up. It has neither recuperative nor reconstructive power." Frederick Harrison, in a letter written just before his death last month, gave it as his opinion that "every board in civilization is cracking. The British Empire is melting away, just like the Roman in the year 300, and from the same causes." All this is far from cheerful—but we believe the judgments, pessimistic as they are, to be absolutely sound. Speaking of Rome in 423 A.D., Professor Wallas says:

> Alaric had just sacked Rome; Atilla was a boy of 17, dreaming of still worse disasters that he was to inflict upon the western world, and the vandals were pressing on toward the destruction of civilization in north Africa.
>
> All the structure of government on which the ancient world as organized by Rome had depended had come to an end. Roman law was no longer valid. All habits, all loyalties, all ideals, all philosophies, all religions of the ancient world were passing away, and men asked themselves at that time if the mind of man was strong and wise enough to keep the reconstruction of the world under control or whether disaster must come.
>
> "In 1923," he continued, "a problem of more than equal magnitude is before us."

Who can gainsay it?

Says the New York *Times,* in a despatch from Düsseldorf, dated February 7:

> Between France and Germany the Ruhr lies to-day like a kind of No Man's Land. The two countries are struggling for its possession, and their positions are not incomparable to that in which they spent the years from 1914 to 1918. . . . This will be a shorter struggle, but it may be far longer than either side yet believes possible.

Struggling for the possession of the Ruhr! France armed to the teeth with thousands of soldiery, artillery, air-planes, armored cars, ammunition—and Germany stripped of every weapon save only "the sword of the spirit"! Was there ever a more uneven combat? And yet here we are told, by a correspondent on the spot, that the position of the two combatants is "not incomparable to that in which they spent the years from 1914 to 1918." Talk about the efficacy of non-resistance! Who ever can doubt its potency after this display by the German people? For six weeks now they have successfully stood off every attempt of the French to conquer them, defeated at every point the campaign to win reparations by the bayonet's thrust, defended their property, their lives, their honor without the firing of a shot or the shedding of a drop of blood. Estimating that they would need only 2,000 soldiers to seize the Ruhr and force the Germans beneath the yoke, the French were on February 8th using 55,000 soldiers without result. Estimating that they would collect millions of dollars in customs dues, the French had collected on February 6th a total of $6,500. Estimating that they would increase the output of coal indemnity from the Ruhr, they have received not a ton since the first day of occupation, and have failed utterly to deliver the promised quota to Italy. The French are not only beaten, but humiliated. What the Belgians were unable to do with armies at enormous loss, the Germans have done without armies at no loss at all. It's an impressive lesson —that non-resistance is the one sure road to security and victory!

No account of the psychology of the American people can be complete which fails to include reference to the "In Memoriam" habit which expresses itself in the columns of our newspapers. Local journals in villages and small towns are of course "the happy hunting ground" of this extraordinary propensity, but even our great metropolitan dailies are not exempt. For example, in the Chicago *Daily News,* the other day, we discovered the following almost unbelievable effusion in the "In Memoriam" column:

> *Both*—Max W. Both. In loving remembrance of my brother, who passed away three years ago, Jan. 19, 1920.
>
> Sad was the hour,
> And bitter the day,
> When my loving brother, Max,
> Passed away.
> Sad is the memory,
> So to speak,
> For God knew best
> Which one to seek.
>
> Gone but not forgotten.
>
> From Loving Brother William.

Sympathy for the affection which dictates such a note as this cannot preclude abhorrence for the bad taste and vanity displayed. Is not this sort of thing a supremely characteristic expression of our national life? It is an open door into the world discovered and described by Sinclair Lewis in his "Main Street" and "Babbitt." It is an explanation of Mary Pickford, Harold Bell Wright, "Babe" Ruth and Edgar A. Guest. It tells more than a thousand-page treatise of the realities of religion in this country, and why our churches are still doing business at the old stand. It also reveals the source of our Ku Klux Klans, American Defense Societies, 100 per cent Americanisms, and other abominations, for it is sentimentality of this type, turned sour, so to speak, that expresses itself in lynching bees, mob-rule and social hatreds generally. Beware the man who talks of "home and mother," lauds the "purity of women," and advertises his grief in doggerel! Reticence, good taste, humility, all these are indications of a discipline which is sorely needed by the average American.

Bishop Manning, it will be remembered, called upon Dr. Grant "to correct unmistakably the impression which (he had) given of disbelief in our Lord Jesus Christ as God and Savior, or . . . withdraw from the ministry of this Church." In his second letter written in reply to Dr. Grant's defense, the Bishop refused to place the suspected rector on trial for heresy because his statement was "vague and ambiguous instead of clear and explicit." We suppose that this is the logic of a bishop; it is certainly not the logic of a

rational human being. But the Bishop's trials are not over! In a sermon preached on Sunday, February 11, Dr. Grant was as "clear and explicit," on one point of the creed at least, as even the most careful inquisitioner could desire. Speaking of the dogma of the virgin birth, he declared categorically, "I don't believe that Christ was born of a virgin." Then he added, as though in direct challenge to his Bishop, "What has the virgin birth to do with Christianity?" What will Bishop Manning do now, in the face of this denial? We frankly do not know. When the controversy started, we felt sure that it would end in a heresy trial. We thought that the New York ecclesiastic was as steadfast as he was narrow, and would rejoice to hunt heresy out of his diocese "as a strong man to run a race." But a priest evidently becomes circumspect when he becomes a bishop, especially when the heretic has supporters in rich churches. So what the Bishop will do, is all a matter of doubt. But there can be no doubt as to what he ought to do. Dr. Grant has from the beginning made it perfectly plain that he has no use for the traditional doctrines of the church. Against the creed-mongers he has leveled his lance straight and sure. He has been honest, brave and strong. Is the Bishop also honest, brave and strong, or is he dishonest, cowardly and weak? We shall see what we shall see.

News comes to us that an "Association of Community Church Workers" has been recently organized in China. The aim is to encourage and develop community service and institutional work on the part of Christian churches. Central also is the endeavor to end sectarian divisions and competitions, and thus unite the churches into one body for common work to the end of the common good. Commissions have been appointed, we are told, to make a study of the community church type of religious institution, its methods, principles and program of practical activities. This is the most interesting word that we have had for a long time from the community church movement. It is especially significant as coming from that particular portion of the religious field where we have been told that the community church could not hope to succeed. Our missionary churches, we have been told, are sustained by denominational enthusiasm, and if this is withdrawn or diverted, these far-flung churches are bound to perish. Now comes the answer from these very churches themselves. It is these mission-stations, on their own initiative, which are revolting against denominationalism, and seeking a new basis of organization in the community. The first step toward this new basis, of course, is unity—the ending of sectarian divisions of every kind. And lo and behold, we find missionaries, Y. M. C. A. secretaries, and native Chinese pastors all joining together in this great co-operative endeavor to have one church to serve the needs of all! "A little child shall lead them." By those whom we would teach are we ourselves taught. China shows the way to America. It may be added that the headquarters of the Association are in Shanghai; the Executive Secretary, Mr. A. R. Kepler, 61 Range Road.

William Conrad Roentgen, dead in Munich on February 10, received in his life-time all the honors that the scientific world could give. The Barnard Medal of Columbia University awarded in 1900 for the greatest discovery in science during the preceding five years, the Nobel Prize for physics awarded in 1901, the Rumford Medal, the Medal of the Royal Society of London—these were some few of the honors which were showered upon him. The achievement which thus threw the world of learning at his feet was of course his discovery in 1895, as announced before the Physico-Medical Society of Wurzburg, of the Roentgen ray, more popularly known as the X-ray. Few sensations of our time have equalled that precipitated by Roentgen's paper, and few scientific discoveries in any age have so quickly seized upon the popular imagination and thus become so generally known. That the X-ray marked a new era, like radium, is not to be believed; but it was a marvellous achievement—almost a miracle—and later developments have raised it to the first order of importance, especially in the field of medicine. Professor Roentgen was born in 1845, and spent all his life in teaching and research. Hohenheim, Strassburg, Giessen, Wurzburg and Munich were the universities which he honored with his presence. His was an international service to mankind, and therefore an international renown. How trifling seems the bubble of national reputation, in statesmanship or war, when matched with fame like this. Roentgen was a German; but already, long before his death, he had become an immortal, and therefore a universal man.

Luxury

It is to be fully recognized that men need the beautiful in their lives as well as the more narrowly useful. We cannot live by bread alone, and the words that come from the mouth of the Father, come often on the wings of music, of light, of color, of beauty, in many of its forms. There is no justification in the life of the Master Teacher for formal austerity of life, or for the exclusion of gayety, of harmony, of poetry, from the lives of his people. But having said this must we not hasten to add that the extras of one life must not be counted more important than the essentials of another? Moreover is not the place of beauty in public

or semi-public uses rather than in private hoarding? It is of the nature of beauty to give of itself freely without loss; there is an essential meanness in making of it an exclusive possession. We cannot justify walled parks for the private use of a few, while the many long in vain for fresh air and open spaces. We cannot justify palaces in the midst of hovels, or extravagant expenditure in the midst of poverty.

Our time and our country in our time, is luxurious and extravagant perhaps beyond any other time or country in history. This is even more marked since the close of the war than it was before and during the war; and it is particularly indicative of our love of things rather than people, in view of the almost universal need among the peoples of the old world. Let us make it plain to ourselves at the start, that we cannot palliate the stark selfishness of luxury by the easy old fallacy that it "makes work" for people in any helpful sense whatever. Our excesses "make work" in exactly the same way that any other useless activity "makes work." It makes work to be a helpless invalid, or a lazy idler; it makes work to be carried instead of walking, or to pump water into the sea. Our luxuries may give to the individual engaged in supplying them the chance to get the money we pay for our caprices, but they impoverish society by the loss of his productive power in more useful service.

"Every extravagance is an oppression somewhere," and strange as it may seem, the burden has grown instead of decreasing with the increasing productiveness of our civilization. Our desire for things has constantly outrun our capacity to produce them, and our growing power to produce has been so diverted to the making of non-essentials for the wealthy as to leave an insufficient supply of the necessities for the poorest and weakest.

This is known as the age of surplus. The money value of economic goods of continental United States increased during the years from 1850 to 1904 from $307.69 per capita to $1,318.11. The average man of today produces many times as much wealth as his ancestors of a few generations ago, because of his advantages in the way of machinery, and of the extra powers of running water, of steam and electricity. Yet we are rather less than more able than our forefathers, properly to feed and clothe our whole population. Less than half our adult male population receive sufficient incomes to keep even small families in health and decency; while only a tenth have incomes that would reasonably serve for comfort and happiness.

These facts indicate a region of darkness in a world which calls itself Christian. They constitute a direct challenge to the idea of the supreme value of the individual, which has been a cardinal principle of Christianity. The doctrine of the Inner Light especially asserts the presence of something of the Divine in every man, without limits of class or race. Any conditions which tend to stifle this element constitute the supreme tragedy of the world. Of course, this does not apply to the mere stimulating deprivations of the pioneer, or of the youth starting out in the making of his career; but they do apply to the abject and degrading poverty of a large part of our wage-earning class. They frequently live in crowded and unwholesome conditions. The writer knows of a six-room house inhabited by six families—a family for each room. Very many have no opportunity and no surplus for wholesome recreation; a summer trip to the country or to the mountains is a thing simply inconceivable. Opportunities for education are of the slightest, and the home conditions make impossible the best use even of such as there are. Family life, with the genial friendliness of parents and children, the wholesome fun and the common interest in the doings of the world are beyond all possibility. Such conditions obtain among us. Two per cent of our population own sixty per cent of our accumulated wealth, and sixty-five per cent own five per cent of it.

We have been very rich: we have found ourselves possessed of hundreds of billions of dollars to use in destruction. But if we had not so used them they would have gone for luxuries. We would have felt it impossible to spend a tithe of these vast sums for the stamping out of tuberculosis, for replacing our city slums with decent homes, to put an end to illiteracy, or to accomplish any of the great constructive tasks, for the doing of which mankind is waiting and suffering. Suppose it had been proposed to raise a single billion by taxation, or by the sale of bonds, in order to destroy the great white plague which kills about 200,000 a year in America alone, would any congress have dared to try it? Yet we have abundant wealth for every form of luxury on the part of many who do not return to society any service whatever for value received.

The deep-seated selfishness of luxury is only one of its evils. With it go other forms of deterioration no less destructive of the Christian ideal. The leisure it brings with it—the freedom to do as we please—very frequently at least, leads to an increasing pettiness in what we please. We do not know how to use leisure to make life more abundant, and we use it in fact to make life poorer and meaner. Often it is said when efforts are made to shorten the hours of laborers that "they do not know how to use leisure." Does our leisure class know how to use leisure? Look over the contents of the magazines that are read by the millions to "kill time," and realize what vapid or vicious matter is the mental staple of many to whom our time gives the great gift of freedom. What of the "best sellers" that are sold by the hundreds of thousands to fill the idle hours of idle girls? And what of the petty lives of the sons and especially the daughters of privilege, who dress in purple and fine linen—and in the silks of

the Orient, and the furs of the Arctic—who fare sumptuously every day, and come to think of all these things as in some way their right? These are folk of great heredity, descended from fathers and mothers who were the pioneers of this new world. They have within them instincts and powers which might be for the making of the kingdom, and we are educating them to be the petty parasites of privilege.

But what is luxury and what necessity? Certainly it is impossible to deal in rigid definitions or in hard and fast rules. There is a twilight zone in which are to be found things that are luxuries at one time and place and necessities at another; things that are luxuries for some people and necessities for others. But there are great areas in which the distinction is plain and in which it is only by selfish dishonesty that we deceive ourselves and each other. There are some principles, easily applied in the main, which any honest person must needs accept. One of these is that we must at all costs fight off that condition in which our possessions actually possess us. We cannot afford to become so dependent upon ease and comfort that we can no longer trust ourselves to "endure hardness like a good soldier of Jesus Christ."

Are there not many among us who need to break up their camps of ease, and the inertia that doth so easily beset us, and be again on the march? Again, can we question the proposition that no one, whatever his wealth, should live very far beyond the scale of living that is possible for the average normal hard-working man? On what ground does any one claim such special privilege? How has he deserved this more favored life? Nothing sets men apart from their fellows more inevitably, or makes more impossible the brotherly relations demanded by our faith, than this living above the inconveniences and trials which are the common lot of most men and women. Finally we can hardly justify ourselves in buying and enjoying those things which ought not to be made at all, because of the waste of time, labor, and materials more vitally needed in other ways.

The evils of luxury and extravagance are too deep-seated to be cured by any artificial scheme, such as formal limitation of incomes or expenditures. They are evils which develop in lives of small outlook and petty interests; the cure must be sought in the direction of a larger view and more vital interests, which will dwarf the desire to accumulate. Such interests are to be found only in the love of people—for only people are more fascinatingly interesting than things.

JESSE H. HOLMES.

At the Capital of Germany

Editorial Correspondence.

If I were Germany, I would stand up squarely on my two feet, look the world straight in the face and say: Four years have passed since the war. Every intelligent person knows that the Versailles Treaty is a monstrous impossibility. Every intelligent person knows that no one nation was to blame for the war, that all nations were drawn into it by economic and ethical forces over which no nation had control and to which all nations contributed. All nations were to blame—one no more or less than the others.

We cannot pay these enormous sums demanded of us. Voluntarily to pay more than what has already been wrested from us, in the shape of colonies, ships, trade, etc., would be to admit that we were more blameworthy than others. Admitting our participation in the common guilt, we are unwilling to take action that implies our greater guilt or exclusive responsibility. Therefore we refuse to pay what is called reparations. We are, however, willing to join with the nations participating in the war for the reconstruction of Europe and the world, and pledge ourselves to the task of doing our full share, in work, in money, in thought—in such reconstruction.

Further, if our former adversaries see fit, in the face of this, to invade our territory and appropriate our property and seek to impoverish us, our response to this will be a readjustment of our economic life, even to a return to a pastoral stage of existence, rather than subscribe to a lie, or submit our children to slavery for fifty years.

These are the words of a newspaperman to me. Or did I speak them to him? In any case we agreed to these sentiments. If I were a German, I do not say with Burke, I would not lay down my arms, for the Germans have no arms to lay down; but I would say, I will not pay reparations for a war, for which the nations are all guilty. I would commit my country to such a policy, with more hope for her future, than commit her to the fate determined by "victors,"—by diplomats and bankers. I am confident that a stand taken by Germany like this could win the respect of the world, and would be like a breath of heaven upon the mess of destruction, being stirred, which promises only evil to all. There is need of a Luther!

But how few leaders there are! Germany seems to have no man who is equal to standing up and voicing the manhood of the nation. Meantime, France is reported as moving on the Rhine district and on the Ruhr district. The people begin to see riots, aeroplanes and bombs. Achilles (Britain) has gone back to his tent; while America fiddles, meantime the German Central Committee for Feeding Children is feeding 500,000 children: The middle-class is being slowly crushed (judging by the last six months). While wages are 600 times higher than in pre-war days, living is 1000 times higher.

I asked one of the most intelligent women in Berlin, what was the matter with Germany? I assured her that I was inquiring in the spirit of a physician. "Yes," she said, "I understand, because four years ago I myself remarked in public that Germany was a big sanitorium, with no competent doctors." She went on to say that the people seemed to have lost their sense of proportions—ethically and economically: to have lost their standards. There was no authority. They had depended upon outward authority. Now that was gone, in politics and even in religion. It was doubtless a good riddance, she added, but there was left only chaos. And as for inner authority, to her the only real authority, she did not know of a single man or group of men, that was fulfilling the functions of turning the people to an organizing ideal—say, like

Gandhi in India. The vast majority of people do not try to develop inner authority. They have been taught in school and church, that obedience was the supreme virtue.

This intelligent woman—an educator—considered the present critical situation in Germany a "time of privilege." There is a great chance "for Germany to become a leader in the world's life." When I asked her about "remedies" for Germany's present sickness she said she would emphasize that the remedy was "in our own hands." She felt that to be important Germany's salvation cannot come from loans or new treaties. As for the organized church, she did not think that there was much hope in that quarter. The church would do some good by going on, as usual, teaching the children the principles of Christian ethics, and then we both smiled, "principles which the organized church after teaching proceeds to violate." There must come, she felt, a new formation of religious life, apart from the church, or some kind of regeneration of the church, of which there are no obvious signs of promise. The church has become "the handmaid of the state"—as in America, I added.

As to labor, she said that the forces of labor were very complex. While being idealistic in purpose, on account of being in close touch with human problems; yet, labor acted from materialistic motives, in times of crisis. She had observed that in labor, which was materialistic (the older socialists vastly materialistic) a reaction toward the ethical and spiritual was in operation. A certain prominent socialist editor she characterized as an "idealist-materialist." As for pacifism, she believed that a good number of capable persons were being drawn in that direction: people who went beyond mere "non-resistance" and sought to make pacifism a new method for solving problems in education and politics.

A little later I fell in with a young German. I asked him about the Youth Movement—did he know about it? He replied that he certainly did, as it started in the village where he was born and he had followed the movement ever since. Here was my "call of the Lord" to get busy: so I began to apply the pump: for some think that the movement is full of promise for Germany and the world. The Youth Movement is now of age—it having started 21 years ago, in 1902. He was a lad of twelve, in a town near Berlin. At first—for several years—it was a boys' movement. Young chaps, in a kind of protest against the customs and conventions of society—"heavy as frost"—like young colts simply broke the halters, smashed the yokes and literally took to the woods—not unlike the impulse that made the boys of my generation "play Indians," or the kids in America now take long trips in the country.

These young Germans did not want to be bothered by the girls at first. To such an extent was this true that one of their number discovered attending dancing school was fired. However, these original members grew and in a few years, girls, by mutual consent, were in the ranks. They were seekers after nature, were known as "Wandering Birds," and with guitars and fifes they could be seen making for the streams, panting with the spirit of freedom. The apron-strings of the mothers were out of sight. The idea spread throughout Germany, and there was a strong mystical element: the members of the bands were often filled with highest idealism, which took the form of personal purity and freedom from intoxicants and tobacco. In 1913 a great national congress was held, in which formal declaration was made for personal character, for breaking from the past and for a spirit of willingness to do or die for any great cause.

At this time, 1913, strikingly enough the movement was strongly anti-militarist; but when the war broke upon Germany, the high motive power of the young people was transformed into pro-nationalism. In other words, the idealism of nationalism captured the movement, and the young people rushed forward to do or die for "the defence of the country." The experience of the war, in a few years, sadly disillusionized the young people—so said my young friend. No National Congress was held during the war. Since the war the movement has renewed,—but now there are many separate groups—dividing sharply on political lines. The movement is strong in the Catholic Church—the leaders of the church treating the movement "very prudently." At times it takes on the form of a group going off for a "roughing" trip. For example, my friend went with a party of other boys for a three weeks' trip in Bohemia which cost them, all told, forty marks. They slept in forests and peasants' barns, etc. The price included railway fare. At times, it takes groups of boys and girls out into the parks, on a Sunday. You will often see them swinging along, with musical instruments slung over their shoulders—walking as if they were sons and daughters of God. Then again, you will find them gathered with a solemn, devotional group of nuns—breathless with adoration; or another group, discussing nationalism, or "tripping the light fantastic."

My young friend could not give me much evidence of great power in the Youth Movement, any more than it is a protest against convention. I shall, however, be on the outlook for evidence—for I have been looking for salvation to come from Youth.

Another splendid concert—this time orchestral—by the Philharmonic Orchestra, with Bruno Walter for director. The program, Wagner's "Faust-Overture" and "Siegfried-Idyll;" and Berlioz' *"Phantastische Symphonie."* I think Berlioz is a French composer, but I could not find any sign of prejudice, although the French are at this moment trying to destroy Germany. The price of admission was 10 cents for the best seats—down to 2 cents; and the great hall was packed, with a reverent audience. I could not keep back the thought that nothing could ultimately defeat a people that can produce, interpret and enjoy such music!

SYDNEY STRONG.

An Impression of Religion

I went the other night to the mid-week meeting of the big Honolulu Congregational church—what used to be the regular prayer-meeting. The minister, a very modern and progressive man, with a good deal of unassuming courage, had instituted a series of "Open Forum" meetings to discuss the subject of War, with such questions as these: "What good results from war? How far does it balance the evil?" There were radical questions, but many of them, I thought, of a kind to play away from the main issue, and thus to dissipate interest. This was to be the second meeting of the series. But I found no Forum

at all nor any reference to the Forum questions. It seems that a Secretary of the American Board, Dr. David Brewer Eddy, had arrived from China and Japan after a visit to various mission fields, and he was expected to give his story of this work in the Orient.

Now this Central Union Church happens to be, I suppose, one of the best typical instances of what are known as strong and live churches. It has a budget of over $35,000 a year, more than twelve thousand of which goes for missionary and benevolent work, besides the large private contributions from wealthy members. It is now building a large new stone edifice, designed by Mr. Cram of Boston. It has an unusually select congregation of many hundreds of people; I mean select, in that you meet with men and women of dark or brown faces as well as white, army and navy officers, and privates from the garrisons, the ablest of the business men in the city and people also of humble incomes. Grant that the proportion of the prosperous and the white is too great, yet it seems true here that "all kinds and conditions of men" are given a welcome by most kindly ushers in seats free to all. The short and simple statement of faith includes Unitarians as well as other denominations. The church takes upon itself the support of two missionaries in China, and has an assistant minister in charge of a big Sunday School. So far as vigorous humane activities go, the church was probably never stronger than now. On Christmas Sunday, Dr. Palmer, the minister, had distinguished between fairy stories, or myths, and matters of bald fact, and had announced a series of Lectures in Lent, when he would speak on the question whether Jesus ever existed. He anticipated, however, by stating that he believed in the affirmative of the question. Last Sunday, he was speaking upon Prayer and "what we mean by it," treating the subject with quite admirable frankness, as well as a sense of reality and earnestness.

I was glad to be present at the weekly meeting of such a church and to hear, even on a subject different from what I expected, what interested the considerable group of men and women who had come out in the midst of almost tropical showers—either, as I came, to hear a discussion of war, or else, to welcome a message from China. After singing twice, two men, both engaged in the work of the ministry, were asked to lead in prayer. Was I too critical in sensing the grave difficulty of public prayer, and the fatal facility which its exercise lends to conventional glibness? The prayers were too much like the gesture of the priest who bows before the altar; it is his act of worship; in this case the object of the worship is the holy name —"Jesus Christ, our Lord and Master." If you have said this, even with rather rapid syllables, you have done your devotions. I am always wondering what it means that is vital to the worshiper? "Tell us, please," I am eager to ask the leader in such prayer, "what items of spiritual experience make the various forms of this particular name of deity" (for I take it to be this) "so precious beyond all other names that men of religion have used?" I seek to translate it into certain other even more universal names, but do I thus mean the same reality that my friends mean, or do I lack, and have I always lacked, the experience which requires people to call Jesus Christ the unique Savior, and which can be content with nothing else?

This question is pertinent to the interesting talk which we presently heard from Dr. Eddy. The emphasis of his report from China was the really wonderful success in bringing what we might call the "Jesus religion" to the acceptance of considerable numbers of Shensi, one of the great inner provinces of China. This propaganda had been just lately carried on with immense devotion by a picked group of native Evangelists, headed by a Chinese of unusual organizing ability, and appealing in every city to the best, most public-spirited and most intelligent of the inhabitants. The work combines the doctrine of the "Lord Jesus" with a new and higher moral standard and civic righteousness, vastly needed—not in China only. The expense of this piece of work is being carried by a wealthy shoe manufacturer in New England. He is having "the time of his life" in his enjoyment of the enterprise. The Chinese Evangelists, going two by two, receive the scantiest salaries—about seventy-five dollars a year, on which some of them support families.

Among the incidents related by Dr. Eddy was one remarkable case of the Governor of a Chinese city—a Confucian, not a "Christian," who is giving his energies to the welfare of his people, for instance, fighting the opium traffic and looking after the hygienic conditions of the town. Dr. Eddy expressed the heartiest appreciation of this man's work and evidently felt no concern, lest he might lose his soul for want of the "Jesus religion." Let me add that there was not a trace of the taint of denominationalism in anything that Dr. Eddy said, but rather a very earnest and optimistic internationalism. He has enjoyed opportunities for close touch with leading Chinese and Japanese officials and representative men. He had been telling such men in Japan, in congratulating them on the more harmonious relations between their country and ours since the Washington Conference, that this Conference could never have been called, except for the urgency of the American churches.

Now, UNITY has held a mission to proclaim against the Pharisaism in the Churches of Christendom, as regards their prevalent attitude toward war and nationalism and acquisitive business. UNITY believes that in many respects this is far from a civilized world, and that civilization is ahead of us and not anywhere in the past. This seems to me true, and it needs to be said over and over, till we all accept it and are willing to proceed accordingly. Nevertheless, we who say such things about the churches, or, more accurately, about modern society, in which we are units, need to beware lest we sound too pessimistic a tone and so defeat our own ends. There is much in this old world to be hopeful about, or otherwise, we have nothing special to say. Making all necessary allowance for the enthusiasm of a Missionary Secretary, our friend Dr. Eddy's story of what can be done in preaching a humane gospel in Shensi is quite thrilling. It is a good illustration of what every man who loves true religion delights in. We think substantially what he assures us, namely, that there are people in every country looking for a more vital religion. Whatever we say of the "Jesus religion," it is for many the symbol of faith, hope, and love—the eternal factors of spiritual life.

For where indeed does real religion come from? Surely it comes, as every beautiful flower and fruit that grows in the earth, out of the urging, inspiring, ever creative life of God. Churches are nothing but our little human conduits, often enough leaky or altogether dry. The Evangelists did not bring religion to Shensi; they

simply found it there waiting for them, as Peter did not convert Cornelius, the Roman centurion, but found him all ready to catch a new message. Neither was it merely a new message in Shensi; it was a new and friendly approach. The man who has the human touch does not approach the other as a stranger, or a superior, or a reformer, to berate his opinions, to arraign him or condemn him; he comes as a comrade, as a fellow, or even a "fellow sinner," knowing his own failures to reach the ideal excellence. We are only beginning to learn how many different aspects there are to the good life; and when men's lives actually ripen to this ideal, they are apt to ripen in streaks, without their knowing how many hard spots remain in the structure of their souls. CHARLES F. DOLE.

Honolulu, H. I., Jan. 13, 1923.

The Periscope

In talking the other day with a Congregational minister from Vermont, reference was made to the decadence which the ministry in America seems to be undergoing. The time was, and that not so long ago, when the ministry was looked upon as a highly intellectual vocation. Few, if any in the community, were supposed to be as educated as the clergyman. His personage carried with it a spirit of dignity and culture which begat deference from all. He was, in no small sense, the intellectual chieftain of his town. He stood as the great divine interpretor, the officer of God stationed among a humble and obedient people, there to act as a definer and administrator of moral and spiritual ordinances. Today the holy religious citadels still lift their heaven-reaching spires from every town and city of our continent, yet within these divine fortresses there no longer reside the peers of intellectualism. Why? Because the modern minister is primarily a social worker.

All through the week he is burdened with the responsibility of tea socials, fairs, every-member canvasses, and get-acquainted rallies. There is no time during his active participation in these social functions of his organization, for deep constructive thinking. We cannot expect great preaching so long as congregations demand that their pastors be community social executives. In the larger city churches where two or more pastors are attached to each religious institution, this problem is but mildly felt. The sermon still holds much of its old time splendor, for the preaching pastor is freed from the executive and social obligations. But in the smaller churches, especially in our rural districts, both phases, the social and the intellectual, must be conducted by the same man, in spite of the decree issued by the psychologist and biologist that it is all but humanly impossible for an individual to play both rôles.

True, many causes other than this one of incompatibility of social leadership with philosophic reflection can be cited for the decline in the intellectual pulpit: The vast increase in printed matter, the increased facilities for transportation, the breaking away from the old theology, the principle of educational specialization—these among many others have had their influence in bringing about the change. But these added factors, instead of minimizing the need of the pulpit, offer a challenge for a more highly specialized sermonic output. We have in the churches of America, great institutions which have in the past furnished intellectual leadership to thousands of communities. The value of such leadership is inestimable, for only through the rallying of small groups around characters of keen foresight can we hope to perpetuate culture, and maintain harmony among a vast people. There is no adequate substitute for such personal guidance, and the enlightenment which has come through these avenues of expanded knowledge, makes only more imperative the need of an interpretor, a harmonizer, a synthesizer of these many impressions. But note that to do this task demands the highest in intellectual attainment, and such attainment cannot be reached by the minister who is forced to devote a large per cent of his time attending to social chores. The church has imposed secretarial duties upon its clergy, and when, because of these duties, its ministers are unable to maintain the intellectual standards necessary to command that old time deference, it seeks to make good the lost prestige by increasing the social activities. One would pause here long enough to ask how the best young minds in our universities and colleges are to be recruited for a profession which places its emphasis not on scholastic attainment, but upon the characteristics of a so called "good mixer." But what is the solution of this problem?

I believe that the Community Church offers one. By reorganizing on a community rather than a denominational basis, most of even the smaller towns will find that the present sums devoted to the maintenance of the two or more denominational plants is sufficient to operate one community church possessing a preaching minister as well as a social director. By eliminating the sectarian boundaries and organizing churches on the community principle, it will be possible for these religious institutions to provide efficient social leadership, and at the same time maintain in the community the molding, directing, stimulating hand of a highly educated synthesizer of life values; a man to whom the community may look in confidence to voice its deeper social consciousness.

EDWARD ARTHUR ROCKWOOD.

Echoes

One finds oneself returning repeatedly to "Love for the Battle-torn Peoples," one of the last messages of Jenkin Lloyd Jones. Rarely has there been packed between the covers of a little volume so much of simple statement which carries such beautiful weight in these groping days. As one reads, it seems so simple: That to get back to the people themselves and to read their hearts is to read the heart of all the world and to love it. A great man said: "It would never enter the heads of the people to go to war if it were not for the embroilments and incitements of their leaders." And this is true. The people of every nation want to be engaged in the routines of life. They want to live, to work, to love and to know. They do not want to fight. Every gesture which reveals people to people and nations to nations, as people and not as leaders

or as governments—every such gesture is an advance toward an ordered world. When we think of our own nation we think of our people, of our schools, of our best industries. But when we think of another nation we think of its government; and the face of the people disappears. If we can think of the people, living, loving, working, learning, and always hoping, and can forget the dreams of the leaders for territory and trade, we shall come toward the essential truth: "For ye are members, one of another."

* * *

Sara Teasdale's lovely anthology of poetry for children, called "Rainbow Gold," and chosen from her memories of the poems which she loved as a child, is a new adventure in collections for children. It is not children's poetry in all. It holds "Kubla Khan" and "La Belle Dame" and the "Ode to a Nightingale." It holds Swinburne and all the singing ones, and the theory obviously is that the music of poetry is as universal as the music of notes or of birds or the appeal of pictures. The meaning is another thing. A child may come into an inheritance of poetry-loving long before he knows anything of the exaltation in the verses. To all this world of enchantment, Dugald Walker has added his pictures.

* * *

Dugald Walker, who tells stories to children, as well as writing books and illustrating them and those of others, went a while ago to tell stories to a home of little blind children. He found them all seated on the floor, and suddenly as he faced them, he had the sense of being those children. He called them about him, let them handle the balls and bells and plumes with which he illustrated his talk. And as he saw their eager response, he knew that he must stay with them for a time. He postponed his other engagemnts, which he could do without harm, and lived there at the home for a few weeks. He went out to walk with the children, and he went blindfolded, so that he should be as they were, and could enter into their lives completely. He says that this was one of the great experiences of his life, a recognition, a driving home of the fact of his identity with this form, as with all forms, of living.

* * *

One of the most interesting books of the times is "The Life of the Spirit and the Life of To-day," by Evelyn Underhill. Miss Underhill is the only woman who has ever been invited to lecture on religion at Oxford University. The chapters are on History and psychology, institutional religion, education, the individual, the social order, and the life of the spirit. The chapter on education is especially fine, with its sane demand that the life of the spirit be as much a subject of education as the life of mind or the life of the body. Miss Underhill is a friend of Rabindranath Tagore's, and lives in London. No woman now living and writing has a deeper sense of spiritual values as interpenetrating and fusing with every moment of life, and flowering into crises daily, in the midst of homely routine.

* * *

The following is from Edward Carpenter's "Art of Creation," first published in 1904, the fifth edition published in 1921:

> When the more universal nature of the Self descends and becomes revealed, the consciousness of the individual necessarily takes certain forms corresponding.
>
> One of these is Love and Sympathy. The self, hitherto deeming itself a separate atom, suddenly becomes aware of its inner unity with these other human beings, animals, plants even. It is as if a veil had been drawn aside. A deep understanding, knowledge, flows in. Love takes the place of ignorance and blindness; and to wound another is to woung oneself. It is the great deliverance from the prison life of the separate self, and comes to the latter sometimes with the force and swiftness of a revelation.
>
> Another form is Faith, Courage, Confidence. If I have my home in these other bodies as well as my own . . . what is there to fear, how can I fear? . . . These are some of the new modes of consciousness that come—Love, Faith, endless Life and Presence in space and time, endless Power, Knowledge, "Humanity." Let them be *felt* first. Do not *think* too much about them.

ZONA GALE.

THE STUDY TABLE

A New Leader

Liberty, Missouri, had been astir with the student life of William Jewell College but a few weeks in the fall of 1922 when it became evident to some critical and censorious persons that the new head of the Department of Biblical Literature was possessed of liberal ideas quite foreign to those of most of the Missouri Baptists, to whom the College belongs. In terrible truth it appeared that his views savored of Unitarianism, and his resignation was forthwith requested. Though he disliked breaks and controversy, and believed in the peaceful permeation of the traditional denominations with liberal thought he was never the man to quail before an attack, and, standing firm, he refused to resign. On December 14th the Board of Trustees dismissed him from the faculty. Leaving the work dearest to his heart, the friendly, helpful contact with young men in the classroom and on the campus, he accepted the call of a Unitarian congregation in Chicago. The ministry of the church has been enriched by the addition to its ranks of Dr. A. Wakefield Slaten.

To one who has been a member of Dr. Slaten's classes, and who has known him intimately on the outside as all of his students may, the mention of his name brings treasured memories of fearless truth seeking, progressive vision, constructive guidance, ready sympathy, and sturdy, lasting stimulation. Though a scholar of ability he well knew that the Father is

> . . . more pleased by some sweet human use
> Than by the learned book of the recluse.

While infallibly ready to help in personal matters his largest service to the men in college has been in the direction of those young men to sound and wholesome religious understanding and faith. To many a man has he pointed the way to find the real Jesus, and in the early part of last summer he published a book to further spread the gospel of liberal inquiry.*

When he took up his work in William Jewell College the little volume was investigated, and the investigation caused the furore among the fundamentalists that resulted in the inquiry and charges leading to Dr. Slaten's dismissal. For Dr. Slaten realized that certain historical and scholarly presuppositions are necessary for the most effective study, and he included in "What Jesus Taught" an introduction to modern lit-

* "What Jesus Taught," by A. Wakefield Slaten, Ph.D. Chicago, University of Chicago Press, 1922; xxii, 194.

erary criticism. He intimated that angels, demons, supernatural miracles, and the personal devil might not be factual realities. One might also conclude from his presentation that there was a possibility that Jesus was not incarnate deity. The fact that such questions were discussed and left open, with the statement that "it is not important that we all think alike . . but only that we think" made no difference. The raising of such questions publicly in his book or privately in his classes was inexcusable.

That a proper foundation may be laid for intelligent appreciation and judgment the first four chapters of the volume are devoted to an analysis of why people study the Bible, what the Bible is, the world Jesus lived in, and the importance and difficulty of knowing just what he taught. Five chapters take up successively the teaching of Jesus about civilization, war, hate, and non-resistance, democracy, religion, and himself. A final chapter summarizes the mind of Jesus, and the hope of the world as he felt it and as we may regard it. The work is designed as a guide book to accompany the text of the New Testament, and it is so planned that it may be used for group or individual study by college students or any persons reasonably competent to form independent judgments. The study is confined for the present to the synoptists, and the method is that of examination of all relevant passages in Mark, then in Matthew and Luke. When each book has been analyzed an abstraction and summary of the teaching of Jesus concerning the subject in hand is framed, representing the synoptics as a whole. There is no attempt to dogmatize or draw final conclusions, but Dr. Slaten does interpret or elaborate upon certain points fairly extensively, to insure the maintenance of a well rounded point of view.

It is from this last feature that the situation develops which gives cause for the only exception we take to the book. In chapter six, dealing with war, hate, and non-resistance, the author says that Jesus "gave no specific teaching about war, though his general attitude would seem to have been such as to have made him opposed to it, and he believed in non-resistance." But, in spite of his aim to determine fairly the teaching of Jesus, he sees fit in insert here an *obiter dictum* criticizing the doctrine of non-resistance and pacifism; advocating a mediating course that recognizes some, if limited, use of force. This is an unfortunate slip, but it in no wise impairs the value of the rest of the book.

The best of it all is that here is presented the modern, liberal, scientific, critical viewpoint, with complete fearlessness, in manner non-technical and constructive. It is a text to be hailed by all those leaders who have long sought for such in vain. With the promise of a volume on the Johannine teaching, and the prospect of other notable contributions to New Testament scholarship and interpretation, it is evident that Dr. Slaten is destined to be an increasingly significant leader in the progress of the religion of the future.

B. F. M.

Poetry from India

There is poetry in the soul of India. Rabindranath Tagore has taught this to the western world, thanks largely to the fame and influence incident to his winning of the Nobel Prize. But there are other singers native to this country, both ancient and modern, whose voices have the authentic note of inspiration.

One of these, well known to many persons in America, is the leader of the Vedanta Centre in Boston (Massachusetts), Swami Paramananda, whose most recent publication is a volume of poetry entitled "Soul's Secret Door." * Here is the calm, exalted type of spirituality which is so distinctive of Hindu thought at its best and highest. A noble mysticism, expressed in lovely, simple, lucid English phrase, is present in all these verses as at once an atmosphere and an illumination. What is there in the Hindu mind which enables these easterners to set forth these fundamental truths of the inner life, both of the soul and of the universe in which the soul has its abode, with a candor and clarity which altogether escape the intricacies of meaningless abstraction into which our western minds so easily tumble when they attempt to grapple with the infinite? And what is the secret of the sheer beauty in which this mind surely clothes its thought?

"Soul's Secret Door" reminds the western reader of "Gitanjali" and other writings of Tagore, but only as Longfellow would remind the eastern reader of Lowell and Whittier. East is east and west is west, after all! But behind this common cadence of the soul is originality, seaking its own thought by its own right and in its own way. We append one of the poems, that our readers may taste this book in anticipation of feeding upon it.

MY LOWLY COTTAGE.

My heart is full to-day, O Lord of my life, now Thou art come.
I was lonely and desolated; I dared not ask Thee to this lowly cottage;
But Thou, wondrous Lover, gavest me courage.
Since Thou hast told me Thou wouldst enter my home, I have cleansed and decked it with wild flowers.
My house was base—Oh, how full it is now.
My flowers were unscented—now they are fragrant.
I would not exchange this cottage of mine for all the palaces of the world.

J. H. H.

*Published by the Vedanta Centre, Boston, Massachusetts.

CORRESPONDENCE

Mr. Holmes a Bolshevist?

February 10th, 1923.

Gentlemen:—

UNITY is a self styled Religious Journal, but there is nothing religious about the intolerant partisan political diatribe that is printed on page 315 from the pen of Holmes.

If he aspires to a reputation as a Bolshevist such wild utterances as his denunciation of the "Harding administration in all its personnel" will serve his purpose.

Yours truly, W. B. LEWIS.

DUST.

I heard them in their sadness say
"The earth rebukes the thought of God;
We are but embers wrapped in clay,
A little nobler than the sod."

But I have touched the lips of clay,
Mother, thy rudest sod to me
Is thrilled with fire of hidden day,
And haunted by all mystery.

—*George William Russell.*

THE FIELD

"The World is my country, to do good is my Religion"

VICTORY IS IN SIGHT.

On January 5th, 1923, Nicola Sacco and Bartholomeo Vanzetti commenced their thirty-third month of imprisonment. For what?

A jury has said for the murder of two men and the theft of $15,000. But there are millions of people who followed the trial who believe they were found guilty because of race and class prejudice.

To outline the history of their case is, we believe, unnecessary. The trial and events immediately following received more publicity than any other labor case in the history of America.

On July 14th, 1921, the verdict of guilty was returned. What has happened since that time? It is not yet time to tell of everything that has been done. To do so would handicap the fight for the lives of these men.

What follows is as much as we think we can make public at this time.

Immediately following the verdict a motion for a new trial was made on the ground that the evidence was insufficient to warrant a verdict of guilty. During the hearing on this motion the court room and the entire town of Dedham were guarded by both state militia and state police. Judge Thayer in reading his decision on first motion made a more complete, powerful, and one-sided statement than the District Attorney had made.

Before the trial judge had ruled on the first motion for a new trial, defense attorneys filed a supplementary motion in which they charged that certain irregularities had occurred in the jury room which invalidated the verdict. The purport of this was that there had been brought into that jury room 4 bullets not admitted in evidence and that these bullets had been exhibited to jurors and used as a basis of comparison. It was said that Walter Ripley, foreman of the jury (who was dead at the time this motion was filed), had brought the bullets into the jury room. Both the State and Federal Constitutions provide that the accused shall be confronted with all evidence. The introduction of those bullets violates such provisions.

Decision on this motion has not yet been made and is of vast importance. If the court rules that the introduction of these bullets into the jury room did not influence the verdict and denies the motion for a new trial another of our constitutional guarantees will be lost.

The importance of the other motions for a new trial will be appreciated if it is borne in mind that the judge in charging the jury said: "If I have followed counsel correctly, the real issue that you must decide is a very narrow one. It is one of identity. There is a most strenuous contest or dispute as to the identity of the murderers."

The four motions for a new trial outlined below are all concerned with identification of witnesses.

The gist of these motions is as follows:

The first of the motions based on affidavits of witnesses of the hold-up is that of Louis Pelser, who was one of the persons to identify Sacco as on the scene of the crime at the time it was committed. In a question and answer statement given the defense and in an affidavit attesting the truth of the statement he makes a clean cut admission that his identification was a lie.

His testimony had been to the effect that Sacco "was the dead image" of the man whom he claimed to have gotten a glimpse of through a partly opened factory window. In the repudiation he asserts he did not see any one enough to identify, that his mind must have been out of gear when he testified as he did. He also says that his statement given to a defense investigator in which he denied being able to identify was a true one, and that the "dead image" idea was not his own but must have been suggested to him by some one. He gives a detailed account of his interview with Assistant District Attorney Harold Williams on the morning before he testified and quotes Williams as saying: "You know damn well that's the man" when he refused to make an identification.

The second motion is based on more than two score affidavits which prove that Carlos E. Goodridge, another of the witnesses against Sacco whose identification was "positive," was a twice convicted felon from the state of New York, parading under a false name to escape arrest under a third indictment in the same state on a larceny charge. His real name is Erastus C. Whitney. He served terms in Elmira Reformatory and Auburn State prison. He was married at least four times, and on each occasion gave different names and different data as to his birth, past marriages, etc. He had first come to the attention of the District Attorney's office when brought into court on a charge of larceny under the name Goodridge. He pleaded guilty to this charge, but instead of being sentenced he was put on probation. This made it impossible for the defense to show his criminal record when he was on the witness stand. Immediately after his appearance as a witness in the Sacco Vanzetti case he broke probation. The affidavits—which include some from his former wives and relatives—expose him as a degenerate and criminal of the deepest dye.

In view of the fact that the District Attorney's office knew of at least one larceny charge against him the defense directs attention to this statement to the jury by District Attorney Katzmann:

"There is some responsibility upon a prosecutor who produces witnesses whose evidence tends to prove murder. He may think well. He should think long, and he should always have his intelligence and his conscience with him before he puts the stamp of approval of the Commonwealth of Massachusetts upon him as a credible witness before he takes the stand seeking to prove the guilt of men and if proven will result in their death." (Vol. 9 p. 3682).

The third motion falls into a slightly different category because of the nature of the testimony it seeks to impeach. Mrs. Lola Andrews was one of the witnesses who claimed to have seen the defendants the morning of the day on which the murders occurred (the murders were committed at 3:10 in the afternoon). Aside from the intrinsic importance of her identification of Sacco her testimony gained significance because of the bitter fight that centered around her. She had given the defense a statement many months before the trial denying her ability to identify. This statement she repudiated on the stand. She fainted several times during the three day grilling, and generally attracted much attention. The defense brought many impeaching witnesses against her. The District Attorney in his closing argument took special pains to bolster up her testimony. He said of her:

"And then there is Lola Andrews. I have been in this office, gentlemen, for now more than eleven years. I cannot recall in that too long service for the Commonwealth that ever before I have laid eyes or given ear to so convincing a witness as Lola Andrews." (Vol. 9 p. 3736).

Mrs. Andrews has since then made a complete confession that her testimony was "unqualifiedly false and untrue," and an admission that the statement originally given to the defense was the truth. The last paragraph of her affidavit summarizes her charges. She swears:

"That the purpose of this affidavit in substance and effect is to make it known to the court that the affiant does now state emphatically and flatly that she cannot state that Nicola Sacco, the de-

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fendant in the above entitled action is the man she saw at South Braintree on April 15, 1920, and that any and all parts of her testimony given in the above entitled cause, contrary to this statement, are false and untrue and were made under the intimidating and coercing influence of Michael E. Stewart, Albert L. Brouillard, Harold Williams and Frederick G. Katzmann."

The fourth motion is based on the affidavit of an eye witness of the hold up, and is in the nature of newly discovered evidence. Roy E. Gould, a salesman, had been on the scene of the crime the day of the hold up. He was within five or ten feet of the bandit car at the time of the shooting and getaway and a bullet fired by one of the bandits went through his overcoat. He has a distinct memory of the bandit who shot at him and who occupied the place in the car claimed by the Commonwealth to have been occupied by Sacco. The police at the time had taken his name and address, but he was never called as a witness in the case. After months of search the defense found him after the trial. After seeing both Sacco and Vanzetti he made a clean cut affidavit in which he asserts that neither was the man whom he had seen in South Braintree.

It will be noted that witnesses eliminated by the defense motions all apply to Sacco and not to Vanzetti. The reason is a simple one: There was only one identification witness who even claimed to have seen Vanzetti at the time of the shooting. This witness however placed Vanzetti in the driver's seat in the bandit car, whereas all other witnesses were agreed that the driver was a blond man in no wise resembling Vanzetti. The prosecution was obliged to ask the jury to disregard the part of his testimony bearing upon the location of the defendant in the car.

We believe that these affidavits prove the contention of the Sacco-Vanzetti Defense Committee and of organized labor all over the world that the charges against Sacco and Vanzetti were a frame up. There is no other theory that will explain why both Lola Andrews and Louis Pelser told one story to the defense investigators and then told another story when on the witness stand. In the affidavits filed with the court both Pelser and Andrews charge the prosecution with influencing them to change their stories.

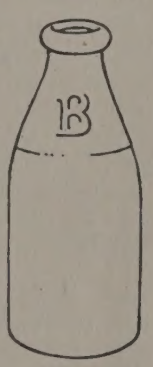
In this connection it is interesting to ask: Why was Roy Gould not called by the state? Was it because they found he was not the sort of person whose testimony could be influenced?

The four motions for a new trial outlined above have been filed with the court but have not yet been argued. Coincident with the filing of these motions a voluminous appeal has been filed with the Supreme Court of the State but will not be argued until after the motions now pending before the trial judge are settled. One of the strongest points in the appeal is the fact that Judge Thayer in refusing to give the defendants separate trials prejudiced their chances for justice as the evidence in each case was different in nature and degree.

Although every one of the steps outlined in the above report brings us nearer victory we have by no means won that victory yet. You must continue your support. Unless support is forthcoming we will be compelled to report defeat and not victory.

Victory for Sacco and Vanzetti is within sight, come to their support. That is the rallying cry.

SACCO-VANZETTI DEFENSE COMMITTEE
Box 37, Hanover St. Station, Boston, Mass.



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